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quality of his studies is enhanced by this sympathetic participation in the experiences with which he deals. He rejects both dogmatism and mysticism and applies the critical methods of general psychology under the prevailing hypothesis of the evolution of mind and society. No phenomena of religious experience can rightly claim exemption from such inquiry, and several of the supposedly exceptional experiences already have been analyzed and classified.

Emphasis upon personal self-realization as the most fundamental aspect of social relations is a prominent feature of this study. Society is defined as "persons communicating their desires and purposes to one another, and thereby co-operating with or opposing one another." The central problems are those of values; for example: What do men value? How are the values related to each other? In what order and by what method do valuations evolve?

The anthropological data are briefly treated in chapters on racial beginnings, the genesis of the idea of God, religion and the religions. In the discussion of religious leaders the successive types are presented under the terms shaman, priest, and prophet. The subject of conversion is also given small space here as compared with earlier works by the same author.

It is notable that religion is regarded, not as a merely conservative interest, but as achieving discovery and revaluing values. The great prophets displayed inventive initiative and constructive genius. Religion survives its particular doctrines and carries in itself a ceaseless conflict just as science does. "Science resists science just as a religion resists religion." Religion is everywhere viewed as organically bound up with the common social life and as moving forward with it. It is predicted that human nature will go on building its ideal personal-social worlds and transforming the thought of God "as an expression of the depth and the height of social experience and social aspiration."

EDWARD SCRIBNER AMES

UNIVERSITY OF CHICAGO

The Education of the Ne'er-Do-Well. By WILLIAM H. DOOLEY.
Boston: Houghton Mifflin Co., 1916. Pp. xii+164. \$0.60.

The ne'er-do-well is not a pauper, necessarily, though he is in a position to become one. The ne'er-do-wells, here considered, are the children of the schools who drop out of school early or pursue the later years of the elementary grades perfunctorily. The schools, as constituted, are constructed for "abstract-minded" children and are not

suited to the majority of these "motor-minded" children. Consequently the latter push into the automatic and "blind-alley" occupations, do not advance, become the dregs and burdens of society.

The experience of the United States and European countries in constructing courses of training which will really and suitably train these children is reviewed. The author would have manual-training work connected with every school to reach the motor-minded in a preliminary way. But the fundamental provisions will consist in providing various types of continuation schools and in establishing a co-operative system between schools and factories whereby pupils may work and train at the same time and thus beneficially correlate their efforts. There should be provided, also, vocational guidance and placement bureaus to direct children in the choice of vocations and to connect them with jobs. A proper system of recreation is likewise an essential factor in the system of training.

The volume offers a plain, factual statement of the situation obtaining in industrial regions and probably the right way out for the children he has in mind. There are symptoms that the author has an undue reverence for the industrial order which victimizes individuals (pp. 27-28). On the whole, the volume is constructive and wholesome.

JOHN M. GILLETTE

UNIVERSITY OF NORTH DAKOTA

Social and Economic Survey of a Community in Northeastern Minnesota. No. 5, Current Problems. By GUSTAV P. WARBER. (Research Publication of the University of Minnesota.) Minneapolis, 1915. Pp. 115.

The Social Anatomy of an Agricultural Community. By C. J. GALPIN. (Research Bulletin 34, Agricultural Experiment Station, University of Wisconsin.) Madison, Wis., 1915. Pp. 34.

Local studies of rural life began with the soil. They are now concerned, for the most part, with the community. The first agricultural surveys, made sometime in the early nineties, were merely field observations for the purpose of confirming and qualifying investigations made in the laboratory. These were followed by farm management surveys which sought, not only to enlist the interest and secure the participation of the farmer in the investigation of his own activities, but to make the